M2425
Thursday, June 27, 1974
Barn Lunch

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: So, good afternoon. How nice to see you all again. Different place, huh? So, does that mean a clean slate? From now on it's going to be easy sailing. No more questions, just Work. I listened to a little bit of last night, almost to the end. We can refer to it, if you like.

But the main thing is: Let me tell you just a little about the trip. The first stop was Cincinnati, and Richard's father and mother were there. As you probably know, Keith Andrews came from Houston, is now working there, and we had a meeting, and it was all right. Then the next day, a trip to Memphis; Memphis with car to Osceola; and Mr. and Mrs. Conaway were there. So I felt at home again, you know. Well, Juanita and the rest, another meeting as you can expect. Okay, okay. Next day San Francisco, the Land. It was late when we got there. The next day after that was Friday. Saturday, Sunday, meetings, talk, etc. Monday--wait a minute. On Saturday we went to bring down some sheds that they had there; also chicken coops. Monday I went to San Francisco, met Eric and did some business; got back again Monday evening. Stayed there Tuesday. Lunch, that is their regular lunch when they discuss the affairs of state. And in the evening, Santa Rosa. And Wednesday morning came back, circled around the airfield here at Kennedy for over half an hour. We were number fifteen 15, I think. Finally we landed, and here I am.

The substance of what we talked about is of course on tapes; if you are interested, listen. There are some discussions of some particular subjects you might like, one tape with perspectives, comparing and talking about the Barn, talking about the Land, and the purpose of the Land, And what the possibilities are of using it.

And what one's attitude should be.

In general it was very interesting to talk to them. They have troubles like we have here, maybe to a smaller degree because the quantity is a little bit less, but human nature doesn't seem to change. There is not much difference between the East and the West Coast when you compare human nature. There is gossip and there are jealousies. There are misunderstandings. There are a little bit of fight(s), all kind of stupidity here and there, exactly the same as we have. We are not ideal and neither are they, so you cannot look to them for an example, and neither can they really look at us too much.

So what will we talk about? Have you questions? Will we do it in the nature of a question and answer? Or do you want something else?---So, go ahead, if you want to talk. Yeah, is that an arm up?

Helen Ramsey: Mr. Nyland, it seemed to me that I had a question about active, passive, and neutralizing force, that it was something that I could see from a point of view of a perspective, and something that seemed to operate on a different level when I made a Work attempt. And when I talked about making a Work attempt last night, I realized that I didn't know how to direct or use my feeling when I made a Work attempt, like more from my mind. I mean--

MR. NYLAND: Well, don't you think you make things much too complicated?

Helen: Yes, but I want to learn how to Work more often, and how to understand it and how to make conditions---

MR. NYLAND: That's a good question, how to Work more often. That's right. You know how to Work, don't you?

Helen: Yes, but now I want to find out something about the finer points.

MR. NYLAND: Well, fine points don't exist.

Helen: Oh.

MR. NYLAN D: You just Work, that's all. Simple, if you can make it.

Helen: Well, you see when I talked about that kind of attempt last night, it seemed like I could do it, But it didn't get anywhere because I didn't know how to direct my feelings in the right way.

MR.NYLAND: I think you expressed enough feelings last night, didn't you?

Helen: Yes, it was like everybody else had the same horrible level that I had been at for the last three days, and I couldn't stand it.

MRR NYLAND: Well what do you mean, you couldn't Work at all?

Helen: No, I had been able to, but there was no life in it, and I felt thought no life in me. And I can accept it in myself-but I can't - - -

MR. NYLAND: Helen, if you don't have life, not enough in ordinary life, don't Work. I think it's very simple.

Helen: But if I hadn't done that, it wouldn't have burst out of me like that. I mean, if I hadn't made those attempts.

MR. NYLAND: Oh, I think that is quite possible. One thing leads to another. You don't know, you see. You can never check up on it. You can only go one road. And you go, and you look back, and you say, "Now, if I only had taken another road, I would be somewhere else." Of course you would. But you cannot check up on it, what kind of a road you could have taken, because you didn't. One's life is completely made up, definitely when we talk about, when one talks about unconsciousness, by ordinary mechanical behavior. There is very little direction in it unless you make the direction; it's all right, you can go there. And if you want to go to the left, you can go there. But all of that has to do, of course, with an acceptance of one's ordinary life as it is, realizing that perhaps something can be done with it if you want to. And by the introduction of Work then, perhaps you can then go a different road. But I don't think you are really clear enough about it. It is nothing special. Work is just a very

simple attempt. And my ordinary life keeps on going, and going, and going, day after day.

One thing you have to remember. It keeps on going even if you make an attempt. It is not just to sit and say, "Now, now I'm going to Work." And then you don't exist any more, as it were. That you go over from the ordinary breathing into something else that is spiritual. And I think you get a little excited about certain things that really don't exist. Take your ordinary life the way you want to live it, with all the different ideas, wishes, and feelings, thoughts and whatever. Keep on doing it, keep on doing it. There is a certain time in which an idea comes regarding objectivity. See if at that time you can Work, without making too many preparations, or any kind of excuses, or any kind of reasons why you should or should not, you just try. Keep your ordinary life going. We sit here for an hour and a half; our unconsciousness exists. Every once in a while you think about Work perhaps. There is something then within one that could become aware of you sitting, talking, hearing, at least becoming aware of your existence. And that's all.

Now, there has to be that wish, of course. Otherwise you wouldn't do it. So when you think about it and you don't have any desire, you don't do it. But if you think about it, and at the same time you have a wish because of such and such a reason, whatever the motivation is, you will make an attempt. ~~You see~~ Really, it's silly to say that you have no wish or not emotion or feeling. Nonsense, of course you have. Practically everything you do, you have feeling. And Work on yourself is no exception.

Helen: Well, then, it was that it wasn't direct, or it wasn't--

MR. NYLAND: ~~You see, if~~ As soon as the wish is there, there is feeling. That's why I say, you are making it a little too complicated. It's very good to get excited, you know. Almost bordering on hysteria. But every once

in a while you have to realize that you are still there sitting, expressing an awful lot of life. And there is no objection whatsoever in any kind of a form of behavior. Don't stop it. But when from the standpoint of Work, you want to have some energy for that purpose, then I'm afraid that if there is a great deal that goes into hilarity, that you certainly don't have much of a chance to separate any energy out for another purpose. So of course it starts then to affect you. And then your ordinary life doesn't continue to exist in the same way.

Bd It's the same thing as I walk and I have a good "one, two, three" and I feel then a little tired. So I stop and I say "--one--two--three." It's the same thing. I discover something that I'm doing—with that is associated with something else and I also would like to do. It almost immediately will start to affect my ordinary unconscious life. So will we bring it back now to simplicity?

Helen: ~~Yes.~~ OK.

ME. NYLAND: In general, over the meeting, I had an idea you thought too much about a variety of associated things. Of course, they occur. And when you really want to Work, you should exclude them. You use the associated thoughts and feelings for motivation. That's the consideration of the way your life is and at what level it happens to be. You think about that, you consider it in quietness, or wherever it is. And then you say, "I'm this kind of a person; and I'm that." All that of course is unconscious description of yourself. And it's right. You are a human being with all the different attributes of a human being.

And then somehow or other, not knowing exactly from where, there is a thought about Work. Well, you walk around, as I say, on a horizontal plane. And that is our ordinary unconscious life. And where and how it happens that at a certain point you start to think about the verticality. Many times I don't even know where it might come from. Of course what one wishes for is that while you are walking around, there

is something also with you that stays with you, and that at a certain moment will come to the foreground, dependent on the experience of your unconscious life. So that perhaps you don't have to go through the rigamarole of all the time saying, "Now I have a wish, now I have to create an 'I', now my "I" is going to observe me, now this observation yields facts about me. And they have to be impartial. They have to be recorded simultaneously, and so forth". Of course that is a rather rather long process of a prescription. But when the prescription is already made up in you, like a pill,--you see it is all complete; all you have to do is to swallow it. That is the way Work should be.

Not the thinking about it too much, to explain. It will come back to you, the explanation, afterwards. But for that you have to have more experience of what Work really does to you. Or what state you are in when it is efficiently functioning. And not question too much, about is it a hundred per cent or not. And "Am I really impartial? Am I really aware?" With your thoughts saying about something that takes place in another part of the brain. Is it really functioning? You can't get at it, you can't walk around it. You cannot investigate it. You go in these directions when you want to experience a great deal by an intuition and by a state which you recognize within yourself. Sometimes that kind of a state we call a taste. But it is not subject to a description.

You see, exactly because in the beginning and for a very long time, you have to be dependent on that wish that Helen is talking about. But the wish for life is there, and what is needed is, you switch it. You are on a road and there is a V. You know you can close up one and go the other road. And let the ~~trigger~~ trickle go to the mechanical behavior. Or, in unconsciousness, the switch is the other way. And then a hell of a lot goes into unconscious behavior, and just a trickle for Work. It's a bad illustration, but it is something that you manage

for yourself as a result of thinking about Work, or as a result of being reminded. And then you do something. And if you can, fine. If you cannot, you don't. And it may last just for half a minute or even shorter, and then ordinary life takes over; you have to wait. Unless you have something that reminds you, like a hairy shirt. And to whatever extent you want to do that for yourself, it's quite all right. Use for yourself what you think is the best to remind you. After all you're all grown up. And if you want something, you have to find ways of getting it. It's the same thing. If you want to Work you have to have that kind of a wish for Work. And again and again thinking about the motivations why you should Work, a tremendous number of different kind of reasons. But when that once is established--

What it really is that is established in a person who keeps on thinking and feeling and experiencing, a person who constantly is in contact with the outer world, with other people, friends or foes, whatever he has to do in daily life, earning a living, considering the expenditures of money, having to eat and drink, and getting hungry and sleepy, and getting up again and walking, and doing this and that, all of that we are. That's what we are. We are a group of people of that kind. And we have heard a little bit about Gurdjieff. And every once in a while you are reminded. Again I say I don't know what reminds you.

You see, what really is within a person--there is something very beautiful and it is very small, something that is really like a possibility, of something you can say, it is a potentiality in one. And all of it that one is, is covering up that little bit of something. Sometimes we call it a magnetic center and try to describe actually what is the quality. Gurdjieff talks about spiritualized parts and Robert read that passage about Hassein. It is a question of discovering within oneself what is potential and can grow out. It is of course of a different quality than ordinary thoughts and feelings. And it evades

you; It is elusive. And sometimes you have to sit quiet to let it penetrate, or rather that you have a chance to go within you, to some extent, at least, essentially, to discover where these little cells are. They are spread over your body. They are not collected.

So it is not even that the idea of a Magnetic Center, when we say that, Center, it is not really a clump. We talk about it that way in order to illustrate what perhaps could be like a symbol. But what is in reality are just a few cells here and there who are like black sheep. They have gone astray from the herd, the herd of your ordinary supporting cells. And they, by themselves, having a little life of their own, and sometimes perhaps even helped by some qualities of that life in a particular cell, sometimes a little bit intellectual, a little bit emotional even, because it is that kind of a quality in a certain cell. But it is here, and a long distance away there is another; and then there is another. Now they start, at certain times, dependent on the conditions in which you live, and whatever experience you have, they start to poke at you. They start to tell you that perhaps things are not the way they ought to be. They leave you a little bit breathless because you don't know what to do with it. And in the beginning you really don't pay attention to it.

When we talk about Man number Four, it is not a person who is complete as a Man Four. He is just a little bit of that Four quality. And for the rest he is still quite unconscious. These processes are not sharply divided. There is no distinction between man number one, 2 and 3 . They flow over into each other, and then you have a quality at a certain place, which is definitely different from where you came from. We talk about periphery and essence and between essence and essential essence. They are not sharply divided; they are like an artichoke or an onion. You don't know where there is a difference. There

is no boundary. You cross it without knowing it. But all of a sudden you find yourself in a different kind of territory. And that what is then more essential is different from where you came from, the periphery. But even on the periphery there are little indications of possibilities.

And you think about it when you are quiet. And you consider your life as you are growing up. And maybe when you are twelve years old you have some kind of an idea about God and the spiritual qualities, and when you are fifteen, you have two ideas like that. And when you are eighteen, you talk with someone who also has such ideas; and you exchange and you communicate. And you talk a little bit more, and you spend more of your time. And maybe you have some experience. And that brings it out. And when you see someone else suffering, and that maybe brings it out, because you don't know why they are and you want to help. And a little bit of a word, or some kind of a glance, or some expression on their face, or their eyes meeting you, starts within you something, you are startled. It is unknown. You don't know where to place it. And at the same time you cannot deny it because you did many times with such little bit of influences--I call them "pricking" you, that is, they hit you in some way, poking at you. But you don't know because it's over within half a moment. At the same time they start to accumulate. And depending on the kind of type you are, and the kind of friends you have, and what kind of surrounding you have to live in, and in what kind of a level of life your being happens to be at a certain day; or maybe on a birthday that you remember that your year is ahead, and you look back and you see what was it; or your father dies, and that may have a certain influence, thinking about life.

And whatever the different experiences may be, you see this desire of wanting to find out something about one's own life is only very slowly developed. It does not go all of a sudden. It can at times, but

it is not usually. There can be tremendous shocks, and then of course a person can change his whole set-up, his whole configuration. But mostly with all of us, it just takes place a little bit and a little bit. And if you want to express it in percentages, and you say 100% unconscious, there is probably one half of one percent already a little bit more conscious.

When we talk about the changing of an "it" to an "I", it is a slow process. We say we want to create an "I". We don't create it immediately a hundred percent. We just create a little bit of a wish to start with. And a little bit of a thought added to it. And then a little bit of what is possible to become active. And it cannot be active for long, because it also gets tired. Or it is too young. Or it doesn't have enough wish. Or the conditions in which it operates are too heavy. You cannot do it and of course you go back again to your ordinary unconscious. And that ordinary unconscious is a little different then because it is not totally hundred percent unconscious because you have had an experience of a different kind.

I don't think, you see, that a person goes from this earth right straight to Heaven. I think he has to go through many, many stages of changing. Exactly the same way when a person grows up, he is not tall. He has to wait for several years: the accumulation of cells, the splitting up, the division of life, the enlivening of certain cells, cells that are dead and have to be sloughed off. All these things take place in their own time, and we cannot do very much about changing that. And it is exactly the same thing that is true with an unconscious state, and built on all kind of forms of behavior and experiences from yourself, with others, with relationships you have, and influences which you start to digest within yourself. And you don't

find the answer right away. to them. You sit and think, and you don't know exactly what you have thought. After five minutes something else draws your attention, You don't think about it. It may be an hour later you are reminded. And you start to think again a little bit. You push it a little further, as it were, towards clarity. But still it eludes you. It is not as yet sufficiently clear to do anything about it or to talk about it.

And again and again, moments of that kind seem to happen. I say, ~~thos~~ those are the moments of a man number 4, when he lives only in a moment. And it is that kind of accumulation, that kind of a wish that Gurdjieff talks about when he says, "hundreds and hundred and hundreds of times." That is why it is not right to just sit and think that within one hour of concentrated effort you can reach a state of consciousness. It doesn't work. I'm talking about simmering. I'm not talking about bring things to a boil, and then eat it. It has no taste. You know it. An overgrown plant, because of fertilizers that happen to affect the stem of the plant so that it can grow up, has no substance. And many times of course it won't have any flowers. Anything that is forced, like we do many times, forced instead of giving it the time to really ripen, and you pick your bananas too soon, and you hope they will ripen on the trip when they are brought up or ~~on the ship~~ shipped up up north. And usually they don't, because they are just bananas--the way they look, but ~~not~~ no taste.

It is like that everywhere. You want to build a relationship. You think you have it immediately? Very exceptional that something is struck within you, and you say, "That's it." You're looking for a girl or a man, whatever it may be. And you see someone. And you say, that may be it. And you don't know. And the next day, you still don't know. And maybe a year from now you still don't know. Still, each time you are affected. And a little bit of one and a little

bit of something else of yourself. And then another. And then there becomes a little bit of a problem. It is not as yet a conviction. And at the same time it is something that affects you, that you say it ~~is something that affects you, that you say it~~ is very valuable. "I wish I could understand it." That is relationships, that is your development, that is the way you grow up, that is the way you listen one day--and the next day you have forgotten. And after some time you listen ~~to it~~ a little more and you don't forget as much. And you add to ~~xxxxxxxxxxxxxxxx~~ that your experiences, and then you learn.

With Work it is the same. You try; you try. You don't know. You try again, some other time, when you have the time, when you have a desire for it. And you try; maybe you know little bit more. Maybe you don't. Maybe you have to continue for some time, to expose yourself to it. And after a little while perhaps there is a little bit of something that you call a taste for it. Because you have had a glance (glimpse) of what it might do to you. You may have seen or felt ~~it~~ in some way or other, that by means of Working, or collecting yourself, or becoming more objective to yourself, or the creation of an "I" which started to function a little bit, and that is the way you explain it, that then you have a different kind of a feeling about yourself. You may even say, "It gives me a little bit more knowledge of what I actually am. And I have a little bit more inspiration because of it. And that makes me feel good. So that as it were, in the presence of my "I" I feel that I am uplifted, and that I have more of a satisfaction regarding the particular riddles and problems in my life." Of course it depends what kind of a person one is, how many problems you will allow, and how many riddles you will actually want to notice. And if you want to do something about solving them, also that depends on what you are. A man number four is not so easily formed. But he is quite different from a real unconscious person who is so wrapped up in ordinary

existence and loses his energy in that direction and very seldom there is enough left for anything else, than just perhaps when his mother happens to die.

You see we are so made up of a totality of cells, and not all the cells are united in a common aim. And one lives one's life for a long time that way. And then when you apply the same kind of a habit because you cannot change it, the way you look at work, the way you will want to develop yourself, is very much dependent on what you do in ordinary life, the way you attack any kind of a problem that you wish to overcome. You're not changing yourself that way, not that easily. But there is not even any reason why you should change it. But you become more and more interested, and you see that there is then, you might say, a possibility. And that means that within oneself, physiologically as well as psychologically, those different cells which are of interest or have an interest in the possible, as we then say, a development, a realization of a law existing with which you start to associate, a recognition of something that is opposing an involutionary law, a gradual determination within oneself that the state of unconsciousness is not always so satisfying, and that leaves you really a little bit troubled. And then ~~there is~~ have a feeling that I am not in balance enough, and I fly off the handle. Or I become too hysterical too soon, or I use too much energy for certain purposes, when it is not needed. And you grow up gradually with a sense of a little bit of consciousness which is translated by means of a little bit of Conscience into a sense of responsibility.

You see, that is where it begins, because then you have something within you with which you start to judge. And I don't even know where that is. It may, for all I know, be a cell in the elbow. And it may be on my shoulder. And it may be just right in my forehead .

and maybe it is in the pit of my stomach. But I don't inquire about it because I have no idea about myself in that sense. I am very glad that when I have a headache, that I can say, "Take some asperin." That's just about the quantity of knowledge I have about this kind of Work. And therefore I say many times, "Don't philosophize"--unless it actually can bring about a concentrated effort within your brain. And that certain cells in your heart can start to combine. And that gradually the cells of your solar plexus can become purified. And that there is within yourself, physiologically now, your body, certain things that take place because of an added interest in that what could exist and as yet doesn't exist; and creates a wish for yourself to create, that is, to do something, to have something that is now available. And we call it many times raw material, that you want to rearrange it, and make something beautiful of it.

You have to look at your inner life and that sense, that it is something that can give you in time something not only to look at, but almost, I would say, that you can life live in it, that you want something of a beauty around you. Your real artistic sense should dominate, or start to dominate, because it is so drab when you see your ordinary existence day after day, the same goddammed thing that you have to repeat. If you try to do it for a little while, and life in monotony, you know how disgusted you can become. And that is still to the good, if you still have a sense to become disgusted. But after a little while even that disappears, and you simply lower and lower the level of your life, and pretty soon you're just a couple of lungs that happen to breathe.

You see, inner life is not born overnight. The sense of religion is not born overnight. The wish for a concept of God is not born overnight. One cannot define it, and say it is this, and it is this. If you do it today, tomorrow you will find another attribute that should

belong to it. And it is far from complete. When you Work, the method, this prescription, is not completed for you, because you don't know the sense of it. But you start because that is the difference between being just sitting and getting up.

All the time, potentialities exist in any man; they exist everywhere. They exist as potentialities of place. That is, they are dependent on the contemplation, on that what you wish to think and to feel, and try to remember of what you have been, and to see the level of yourself, and full of desire, full of wishing to do something, not knowing exactly what to do. And the contemplation goes over into meditation. You think about your potentialities; you think about God, to the extent you understand a little bit of it. You think about your life. You think about yourself expressing it. You think about people existing like you are, and all that, trying to bring it together into one kind of a structure, that you can understand, and actually that you can live with. And many times, you are absolutely incapable of doing it, because you get deviated. In your brain there are many, many, mansions. I would almost say mansioning of different thoughts. That what takes place is always conflicting because they have not been told to become united.

Why is a human being so different, in different cells having different kind of functions? They are not a unit as yet until he can become harmonious. And the whole problem of trying to consider one's inner life which is so embryonic, is only that that what we see at a certain time is such a small part of it, and it is not given to us to see it complete, because neither the mind nor the solar plexus is capable to seeing or conceiving even of the totality of things existing as they are really. And this is the problem that one has to learn. But you have to have

patience to see that such a thing only can take place gradually.

I mentioned simmering. When you cook, you cook up to a certain temperature. You don't boil it. But you must have it in contact with each other. The different ingredients, vegetables, and potatoes, and a little salt, and the rest--maybe some meat--they don't know each other. You put them together--(do) you think that they are already friends? They're just together in a pot, that's all. But then you increase the temperature a little bit, and everything becomes a little bit more alive, and the water starts to boil around the different substances that are then, and as it were, they start to be attacked, because there is a solution possible between the water and that what is a vegetable. And some of the stuff from the vegetable actually goes into solution in the water. All that takes time. They are not explosive, such reactions. They require a time, as I say, to become acquainted. And the vegetable meets the potato and says "How do you do?" and "I don't know your name." And the potato has to have a little time to explain what a potato is, as different from a vegetable. You see, it's the first time that vegetables meet. They haven't had that chance when they were planted, but thanks to man--he puts them in a pot and then they can become friends.

Do you understand what I mean? We are put here together in a pot. God put us here. Now it's up to us to find out how it? can become, and what influence there can be on one from the other. And that is, I say, a simmering process. It is not born overnight when a group of people say, "I love Gurdjieff, and I will Work." It will take a damned long time before you even know each other and can understand each other's capacity, and you appreciate of what each person can do and wants to do. And all during that period of simmering you make many mistakes and you commit many stupidities.

A group like this has to be so completely devoted to patience, to a wish to understand each other, and exchange ideas, and talk about

Work from different angles and different starting points, because all of us are different as types. All of us have a different root system. And then you want those roots to join together, and you want to make a trunk of a tree out of it? And many times the roots come from far, and they are thin, and very fine and ethereal and delicate and tender. And you want them, such groups and roots and people, who have then, you might say, a common aim, and who happen to live, together, on the same soil for a little while. And you want them then to form one root system? All functioning for one purpose of maintaining a tree? And the roots are so divided and they don't know each other. Only they are put together, and then perhaps one is on top of the other and next to it, and so forth. And they see each other and there has to be the simmering acquaintanceship, a wish to see what is what, what to find out, what can be used, what isn't as yet, what may be used later. How can you work together? That is what I mean. How can you find out for each other what the other person is thinking and feeling. And what is the state of their desire to have a relationship with Work? And that in relationship with Work it is exactly the same. You come across different ideas, different parts of a philosophy, different subjects of a scientific nature, different ways of how to create things. And all of that becomes gradually put together in you, as a pot containing it. And you wish to have it melted together, to become unified, to become liquified within you, the different concepts to join together and to match with each other, and to see if totally they can make something like an edifice, or something that actually could continue to exist in a different way, because it is a creation of one. Don't think that your "I" starts to function right away even if you have a creation of it somewhere in your mind. It is not used to living there and it has not enough vitality as yet. Because your wish is not as yet strong enough.

But you know, that kind of way of living, of making food that actually can be nourishing, when it has to boil a sufficient number of hours on the stove at a temperature, not over-boiling, not letting the water evaporate too soon, and leave the substance of a vegetable and a potato in its more solid form. All of that are relationships. They have to have liquidity. They are different from each other. They have to have contact. And in that contact, I would say, one function of oneself within oneself as a human being meets another function of oneself, not knowing at all that there are different kind of functions in your knee as compared to your shoulder or the top part of your head. All of that, this belongs to Work; that you have to consider. And as a result you will be very, very patient.

But you see, together with that, where you put this kind of heterogenerous collection of substances together, you have a whole, that ultimately will make a good soup, with taste. We talk in Work many times about different aspects of life, represented by different people made up of different astrological configurations and relationships within themselves, at times of different states of development in their own life, having a level of being at a certain time here, and sometimes a little higher, sometimes a little lower, sometimes quite uninformed, sometimes in periods of gestation, sometimes not wishing to contact others and wishing for a little while to be by themselves. We live that way during the day; we live that way with one's life. There is no difference between a day in principal and a year in principal. We are always of the same kind, and attack and look at things and experience different things from the outside with the same kind of attention and the same kind of attitude we have within ourselves.

And then you imagine that something like an "I" will feel at home with you, and that it doesn't need a little period of becoming acquainted with your type. Do you think that an "I" is already so full-fledged that

that it has a hundred percent consciousness when you so-called create it? Don't you think it takes time for God to give life to this "I"? That even if you ask for it in prayer, do you think that God has wisdom about you? To what extent even you're entlted to carry some life from above within this little "I"? Don't you think that God will have to have some kind of a credit system? An investigation of what kind of a good person you are? The ~~kkk~~ He with His different Archangels talks it over, and says, "So and so asked me for a little bit of life for his "I". Should we send it? Is it all right? Can we trust that person? What is he going to do with it?"

That is a little illustration, you see. It has no further meaning. But don't think in the first place that just because you wish it, that you are entitled to things. Much and much more has to be there, a real fulfillment, a showing that something is so completely right that ~~thkat~~ what could come to you can actually then start to function in the right way. And that applies to your "I"; it applies to the way of your behavior. It applies to your attitude in life. It applies to a separation of life of a different kind, as it were, converted within you for a purpose of actually wanting to grow up. Because when you say, "I want to grow up," it is not just walking around on the horizontal plane. It is a direction that is of absolute unknown to you. And you wish it. Why? Because you happen to stand up. That is why that direction of verticality starts to have a meaning. That is why when you stretch out your arms, you say, "That's it. I wish to grow up. Taller and taller." And, God damn it, you're stuck with your ~~xxxxxx~~ six-foot tallness. And you're stuck with your little feeling that churns around and behaves in an unconscious way. And you have just a little bit of a mind which has not even in its ~~xxxxxx~~ consciousness a degree of conscience, of knowledge how and why and where to use it.

When that fact starts to penetrate, that is really the greatest kind

of fuel for the existence of a man number four, wanting then to do something and put himself on the stove to see if that what he is can be warmed up, can actually start to speed up the process of an ordinary existence, that that he actually by the increasing of the temperature, increase of the velocity of chemical change, he wants to be heated up a little bit more, and becomes perhaps even excited about the possibility of growing up further or that the disclosure of the secret that he has suspected is all of a sudden opened for him, and he sits there in front, and he says, "Oh, my God, how beautiful."

When one goes through certain days of that kind of awe, when you actually start to realize that something else exists, and much and much more than you ever have dreamt of, that you then feel that you perhaps could become part of a totality of existence which has a meaning much more than one experiences in one's own unconsciousness, then you certainly start to stammer, and wish and hope, and you don't know what to hope for, but know damn well that you have to have something that makes you alive. And that is what I meant every once in a while when we talk about the discovery of one's inner life, of that what has been there all the time, But you didn't know. Really, it didn't talk on account of itself, because it couldn't even express itself. But now it has been put in some kind of a relationship.

← Like a Barn can bring people together in one pot, and then realizing that they have to make a soup, they will start to become exposed, and willingly to expose themselves, to the conditions which exist, which when I say, when you are on the stove, consist of temperature changes. But in the Barn it is not so much the temperature: it is the pressure. And the pressure can also be utilized for the formation of something different. Because we know that. There are three different factors in any kind of a chemical reaction. We say pressure and volume and temperature. PV over T. That is the formula. And it doesn't matter if it is a change of

volume, increase of pressure, or lowering of temperature; all of that is like a unit. And the unit remains the same as totality of principal, but becomes ~~xkm~~ different in the forms of expression. And therefore it is subject to the changing of conditions. And when we talk about a simmering as a necessity and bringing the temperature up to a certain point, ~~ad~~ and then leaving it, not going higher than that, because by making the temperature too high, you first evaporate the liquid. In the second place you run the chance that you kill that what is still alive, too much. And that you have to be very careful for when you cook a meal.

Regarding a Barn, it is the pressure. It is the ~~constancy of~~ constant seeing each other, the functioning in meetings, the reminder, the being in contact of that what exists as a possibility of living as actually an indication of how one could become more grown up as a human being. That is why the Barn is right. That is, in the Barn it could become a little bit more of a melting pot, of something that actually takes the different roots together and let's them join, in an understanding of their wish to grow, not going back to their origin, and not trying to analyze what they were.

At the point where the trunk starts there is pragmatic life. It is life that comes out of the soil and then faces the air. It goes into a new atmosphere. That is pragmatism. The roots and the rest is philosophy and a little psychology. But then when there is a life that becomes ~~xx~~ as haven't been joined, of the different roots coming together at the bottom of where the trunk is going to be, then the trunk will start to have (live) its own life, with all the mixtures of all lives of the roots, and mixing it, and growing up towards Heaven. That is the picture I have always of the Barn, a wish to form that trunk first. It is the understanding as a result, where one came from, with ambition, and what one ~~than~~ then desires as a man number four, really to see if anything permanent ~~cd~~ could start to exist, knowing well enough that when there are just roots, th they will in time rot.

But when there is a tree which can stand on the soil and use the root system for cementing itself and becoming solidified with the roots themselves, then there is a chance for the trunk to grow up. And what makes it grow? The grace from Heaven, the sunshine, that what comes from above, attracting this what is desirous in growing, a wish that it could become completed, that it could actually live up to the potentialites which are inherent, and take on gradually a form, so that it will have a definite purpose, as a group.

You see, a trunk does not stay a trunk when it is alive. It again and again forms branches and the branches extend as far above as the roots extend underneath in the soil. That is the kind of a tree it is. It has to become full of branches of people, living their lives as coming from the trunk, and wishing, then, by means of a branch, to express themselves for themselves in the way they can, in accordance with their type.

You see, this is when the pot has boiled enough in the formation of the trunk. The branches are the beginnings of food which is being given to the members of a group. And the branch continues to use it for their own practical purposes. And then it forms a flower, that belongs to the branch, that is not as yet the fruit, but is the beginning of fruit as a potentiality. You see, the characteristic of a flower is that it is beautiful to look at, and that also sometimes it has a fragrance. And because of that the formation within the flower, wanting to make a fruit, means that one has to have for one's life a certain purpose. A purpose that belongs this time to the growing up in a vertical line, and spreading the branches of the group itself, so that then on each branch there can be a flower of some kind, or many of them. It doesn't matter how many talents a person has. And maybe it can be a harboring place for many birds to come and sit and sing to the glory of the Lord.

If you can have perspectives in your attempts when you wish to Work, if you can overcome the difficulties that always will exist, whenever

you try to join things together which don't fit, that each person in relation to someone else really starts out as a square peg in a round hole. And that you have to do a lot of filing and a lot of sandpapering before things become smooth. And during that time you have to have patience and it will cost you a great deal of perspiration. In the sweat of the brow you will form your inner life.

And that is why every once in a while we meet, in order to make the different meetings as represented also as characteristics of a man number four, to join them together into one common form of understanding. That is why I feel it is so necessary that you keep on remembering that that the wish for Work has to be spread over your life. It is not accomplished, surely not overnight, surely not within a year. But that it can give you during that time already the fragrance of the flower. It will not as yet bear fruit. It will not be the fruit which , forming the new generation, can again be put in the ground and form another tree.

A person for himself finishes with his life on this earth. And then he continues in the spiritual world with the fruit he has created during during his lifetime. The fruit is different from the body. The fruit has a spritual existence. Still it is a fruit from the tree. So it can carry the name, but it is not as yet a tree. And it may be interesting that if one dies and the spirit arrives above or somewhere, that perhaps the identification is just a name. And not know then what it ought to do, will have to get advice from those who are there and already know a little bit more. And maybe they do go, such beginnings of souls, to different levels in accordance with the understanding of what they have received during their lifetime. Because this life is an opportunity. It is something you have to realize, that it can give you quite definitely some information about your future. And that you have to learn how to accept it simply by combining that what is now prodigal within you into the unity of an organ functioning correctly.

I've explained sometimes that that begins really to be quite close to one. When you have a wish, how much of yourself wishes? If it is a little bit of a solar plexus, it is not deep, and you know it. You see, if it only was heart-felt, maybe then it could amount to something. But how do you get your wish into your heart? There is a wish for the body, for certain things that it wishes. But it is only parts of the body. It is not the total body as yet, just a few organs who have a desire. It may be your mind or your head, and it may be your heart, maybe sex. It may be the wish for activity in walking. But it is not the totality. And the trouble with the mind and the trouble with the heart is, that they are not sufficiently connected, that they do not even know what are the requirements of the body. And that all of that is like information spread in different places of the body itself. Sometimes I simply say, in the form of some cells who have a characteristic of belonging to the body of a man number Four. But not formed as yet and spread around, and then upon command of a desire, which we call a motivation.

You see, a motivation--where does that start? What is this combination of different thoughts and feeling that all of a sudden crystallize out into a wish for activity? There is a certain point at which certain things can start to function, because of the quantity. Below that there is no sense of bringing them together because they have no force. We know it with small animals and large animals. We know it by the acquisition of certain dexterity, that only at a certain time you actually can make things. Before that it just happens to be practise. We know that you cannot do very much with a spoon when you want to move a sand dune from one place to the other. Ladle it from one place to the other it will take you ten thousand years.

So there is a certain way by which certain things can only take place when there is a quantity of it and sufficient then to become

active. Of course it is a rule of ordinary chemistry, of knowing how much can actually start to function. And although in the beginning a medicine may exaggerate it, and (one says) a large quantity has to do better than a small quantity, gradually we become a little bit homeopathic, to know how much of a small amount can be much more efficient if it is introduced in the right conditions.

This is our problem: homo, homeopathic. The pathetic condition in which this man happens to be. To see what we are and what we have to do, and to bring certain things together up to a certain point, that there is enough that it can function, but not over much. Again this particular law: not too much and not too little. And again the question: who determines and who is this all-wise Being? Where is this mind that actually can guide? All of this, you see, points to something that ought to exist and does not exist in unconsciousness. And that creates in a man a motivation. Because then he says, "That what I am is not enough for me, and, my God, I want to live."

Sometimes it happens that you realize that you will die. And you still say, "But why? If I am born on this earth, why shouldn't I continue to live? Why shouldn't longevity be given to me because I want it honestly?" And then I say, "honestly" and what does that mean? In truth? And who is the judgment of my truthfulness? And for lack of a better word, I say it is God. Because there is nothing in me that I can say: my Conscience, it is truthful now, It can already differentiate, and knows what is good for me or not. And I start working again and again. You see, the motivation is then the realization that everything existing exists as a force which sometimes is in action and sometimes is just quietly considering, so-called thinking and contemplating, and losing oneself in meditation.

The activity of a man is that after he has prepared himself, after he has furnished enough food for the body, after he has collected enough

strength within his body, and in his mind and in his feeling, that he gets up and starts walking, that he takes up his bed, puts it on his shoulder, and goes through the desert. That is the picture of a man in which he takes his energy of place and changes it into kinetic energy. It is the difference between a man who wishes to remain unconscious, and then gets up and starts work, because he wants to become a harmonious man.

And the only way by which it can be reached is by keeping on boiling that, or at least heating, that pot of mixtures heterogeneous concepts and ideas, attitudes and different aspects of a man within himself, trying to see if ultimately it can be tasteful to him. That is, that he can form a branch with a flower. And then hoping that if in such an attempt, and when it tastes well, and when he can confer with his friends, and all of them come to the same conclusion, that that is the condition of each man, unconscious, and then wishing to become conecious, and then wishing to exhange the methods and the ways by which such can be done, that then they form a group together. The wishers for the knowers of Truth, and seekers. Gurdjieff mentions it a few times about different groups existing. Heechtvori, you remember, as one of groups. It really means again and again symbolically, within oneself to become whole. To see what a man is, and then the realization of his disjointedness. And not having strength because he is not united. When such conditions exist, you can see them everywhere. That there is no strength because there is no unity.

I mentioned once the coat-of-arms of one of the provinces in Holland, that one of Zeeland, Zayland But this time now in connection with the others, in which there was a bundle of arrows. One arrow by itself is of not much value. But this symbolism is in the bunch of arrows held together in one hand. In unity there is strength. That particular possibility for a man to understand what he is and seeing that, that he

that he has a wish to become one, --whole, I say, Not only whole, wholesome, healthy, in the ability to be able to do. A utilization of everything that he has as strength in any kind of a form of talent, any kind of muscle, any kind of a thought or feeling, all combined into one aim: to become harmonious, to strike a chord that will sing through the ages, if it can become that remarkable.

And So this is what goes through my mind when I sit in the plane and I consider a little bit where I am going and where I have come from, and the reason I go and visit, and talk a little here and there, and see such and such, and those who strive honestly to wish to understand. And I say, "What is it really that I can do, than only remind them of their particular aim which they have had when they were young?" And that was covered up like their own magnetic center was at that time free when it went from conception into birth." When that actually took place at that time, they were free. And it is only to try to remember that it actually was that case, and to remind them by a variety of description of psychological states which they now experience; that gradually out of that they will start to understand the principle of their own life.

You see, when one cooks things together and it is a completed soup, you still can taste the different ingredients. And every one of them belong together. That is, they belonged in such a way that together they belonged, that they made one entity. With Gurdjieff several times he put an awful lot in what we were going to eat. And he, as you know, he cooked himself many times. And he always had this and that together, to say that a little bit of that, many herbs, many particular substances which he wanted to buy and tried to find wherever they were. We had a hard time finding them. And many times we went to Chinatown, because there was still there a certain remnant of that kind of tradition. But then he had great fun when he then, as it were, dished it out. And all of us would say, "Um, yes, it was very very good." After all, what

else could we say? But then the question, what is in it? And then I think we were not so vocal.

This is what I mean. If one can taste the taste of that what makes it tasteful, if one can realize what were the original raw materials, which on account of nature, and on account of ordinary civilization had been formed in the making of a man, as one is now; that in trying to find out what one is, and the acceptance of that what one now appears to be, that one goes gradually from that appearance down to an essential quality, and ultimately ends up with the raw material of one's magnetic center. You see, then you see the totality of a man. And you see him the way he used to be. Not for the reasons of because he was that way, he now became what he is. Only for the reasons of seeing if such raw material can now be rearranged, and then make enough room for the formation of an inner life.

That is the problem of Work of course. It is so obvious. That that what has been made becomes a vehicle for that what could be made in the future. Look at your life as the opportunity. Many times I say that, that your life on earth, of course, is given to you for a certain purpose. But also then look at the Barn as an opportunity of contact with people which you don't find that easily in ordinary life. Although they have the same characteristics and they are the same stupid people, which you will find somewhere else. But the question is always, when you go down to their raw materials, you come to a point in which there is a certain desire which becomes quite apparent, that if they could have had a chance at a time in their life, at a certain moment maybe, that if they then could have used their own raw materials in a different way, they would have made an edifice which would be free from the bondage of earth.

And so in this kind of study and living with each other, this should continue to remain the most important wish. What am I now, and what was I? Why am I now what I am, and what can I become, If I know myself.

That is why we want to Work. That is why there has to be perspective. That is why the fruit can exist with the tree. That is why the tree as a whole, a trunk, branches and leaves, each particular item of a branch--if the branch is a man, each leaf on the branch is a manifestation of the man himself--that totally as a tree, it can give shelter. It can protect you from too much sun. It will give you a chance to know which is the right simmering temperature. It will be a possiblity of an exchange among us if we understand the value of the tree. And sitting under it, that you are constantly reminded of the purpose why you come, why you want to talk, why you want to study, why you want to get over the difficulties and obstacles of your life, and why you honestly want to become what you ought to become, or ought to be already, or where there is a wish or a non-understanding of why you are as yet not what you should have been already long ago. Whatever the thoughts are that will keep you going and that will make you consider of how to utilize such opportunities for your benefit, but belonging to the tree, it will--such benefit,--will flow over onto everyone, so that all of us could profit by whatever each one of us is doing. But you have to understand a little bit more. Completeness in your attempts--wishing to make that what you are doing, not only yourself, but that what is the product of your doing--should be whole. It should be wholesome. Again I say, that is, nourishable. How? The motivation is obvious: a wish to answer to the purpose of your life. The method is also obvious: The three centers to be able to combine to become harmonious. The reason for the obstacle is that at the present time all the cells are kind of mixed up and there are no particular places where certain things can operate, than only the gross informations of a few organs. But the totality of the body is incapable of functioning as a whole. And the wholeness of a man has to be expressed in that what he is living for, what he becomes, and what he produces.

And so it relates to that what we are in relation to each other, and in

relation to everything we do make. And that our attitude should be one of complete truthfulness, sincerity in wishing to create that what we ought to make, so that it becomes unified, that it is not only passable and nourishing, but it actually will have within it the seeds of further growth.

If you make a thing that you want to make beautiful, if you spend on it all the thoughts and feelings and the dexterity, you will see that you create something of beauty. But you create really much more than that. You create the potentiality for that what you have made as something that could become a reality containing life. And so whenever a product of art is made and created, that what appeals to you is not primarily the form or the color, but the aliveness of that what is, as it were, beyond it or behind it, or in it. Even in a painting, within that, it has to be an aliveness which affects you.

What is it that affects a person in relationship; what is right for a group? The creation of an atmosphere of life which wishes to continue to stay here, because it is carried by some people for the good and the benefit of the group as a whole. What is the reminder? Not to speed it up too soon. Don't expect things overnight. Be patient and time will then tell you. How will time tell you? At certain times time stands still. Then it tells you in timelessness. The language one has to learn is to find out within time what it is to be free from it. The language we have to learn, to find out in relationship, to be free from it. What we have to learn for oneself, the ability to give and to be free from it. To wish to love God, and to be free from God, so that then there is a possibility that they can recognize us in essence.

What we wish is the formation of three centers, free from each other, so that then as a result of the motivation expressed in a form of activity and setting in motion energy which is available potentially into direction, for the formation of a harmonious entity, that then such three centers,

being able to grow up because they are being fed by the experience of the application of Work. That that in time they as three units can actually become the totality of one, as a Triunity, and then represent a level of being belonging to an individuality.

You see, such things, we talked a little bit about it on the West Coast, and every once in a while letting oneself go, and dream a little bit about such possibilities, and sitting quiet and trying to make it clear in one's head of what is really the wish. And to find within one's heart the strength which is expressed by the clarity of a thought.

All such things can take place when one is on that kind of--let's call it--friendly basis. But of course one has to learn with that, and with that in mind, and knowing that there was also a process of simmering in relationships and in friendships; that one must have patience for the building up of certain things which cannot grow overnight. And then, the next morning you look, and you see what you have done the day before, and you are facing again another day, a little similar to yesterday, because the sun or the rain or whatever. Mother Nature is still there in some form. But you, facing the day--you are different. You can be, if you wish. You won't be if you don't wish it. And then as Gurdjieff indicates, and the sun rises, and you realize that you are there, young, growing up, a little grandchild under the influence of the wisdom of a grandfather who admonishes to him, remind yourself of one thing, within you, of that what is as yet not sufficiently known to yourself and still carries within it the germ of spirituality. To realize that that what is at the present time within your personality does need attention and has to be, as it were, clarified and stimulated as a result of now recognizing the sun. And let the sun then tell such at present unconscious spiritualized parts, which have a potentiality, to get up and move into a form of kinetic energy, in wishing to join and make out of oneself an entity, giving it enough form and also enough strength and enough wish. All ending

into the wish of that day to be as much of a man as one can be.

So, have a good afternoon. Do whatever you can. Don't leave it to God only. Don't leave it only to prayer. Always something has to be within one. And that search for that what has already energy available, all that is necessary is to put it in motion. For that I hope you have strength, every once in a while, to try it. To see if that switch is not too much mystery to you. And that you can find it and that at that moment you have the wish to make it function. So, good afternoon.

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